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Wayside Gatherings.

Difference between Christianity and Hinduism

Here is a story told at the City Temple, London, some years ago by Dr. Donald Frazer: "On a hot day in India a number of people were waiting for a train to come in at a country station. A high-caste Hindu sat close by under the shade of his veranda, and a missionary was beside him. Outside, on the edge of the platform, walked some of the out-castes. One of them, over come by the heat, fell unconscious on the track. Not one of the high-caste witnesses of the scene made the slightest movement to help him, but the missionary ran forward, raised the man, revived him, and brought him to a place of safety. One of the high-caste Hindus said to the Missionary: 'Sahib, will you tell me why you did that? Our religion forbids us to do anything like that.' The Missionary replied: 'Yes, but my religion **compels** me to do a thing like that.'"

* * *

Luke 12 · 15b.

"The best coin for the exchange of service is not a pound note, nor a golden sovereign, but it is the coinage of dignity, respect, fellowship, and companionship."—Mr. Ramsey Macdonald, M.P.

* * *

Vincit Omnia Veritas.

"There is nothing more pitiful than the fundamentalist doing battle with an educated person .... if the primitive Christian was told to be ready to defend his faith in court or shop, has the modern Christian any title to say it is not his job? Has a Christian, in plain words, a right—has he permission from Christ, in plainer words—to be stupider than his neighbours? If they talk cheap evolution and cheaper psychology to demolish the faith, is he not bound to be ready with an answer—a better understanding of evolution, a more scientific psychology, or an intelligent and intelligible appeal to experience?"

—Dr. T. R. Glover.

* * *

Mystery, but not Magic.

"The Universe which was to have been explained in terms of little billiard balls and the law of the inverse square, is now a universe where even mystics, to say nothing of poets, and philosophers, have a right to exist..... Except on the basis of a rationalism whose foundations have long since crumbled, there is no conflict whatever between mystical insight and science. And the man who prides himself on the complete absence of mystery in his view of the world is not only not representing the modern scientific outlook, but will speedily become quite unable to understand it."

—Mr. J. W. N. Sullivan, in "Aspects of Science."

* * *

"Infallibility" of Scripture.

Speaking at a Bible demonstration at the Royal Albert Hall, Sir George King Hall, K.C.B., is reported to have said: "I have never found a statement in the Bible which cannot be found to be absolutely true."

Evidently, Sir George is not a Bible student!

* * *

A Contrast.

In a recent issue of a Methodist weekly the Rev. C. Penny Hunt, B.A., links together **pagan temples and Unitarian chapels;** On the front page of February issue of the "Unitarian Sunday School Magazine" there is an appeal for gifts to help the Salvation Army.

A.W.

Notes of the Month.

Many years ago "The Daily Express" initiated a correspondence in its columns on the question, "Do We Believe?" which drew forth a great variety of opinion and points of view. The correspondence attracted much attention at the time, and ever since the subject has been in the minds of thinking men who feel the necessity of recognising live facts of to-day and of bringing the fundamentals of belief into line with modern knowledge. Ever and anon the subject continues to come to the fore. We notice that "Can We Believe?" is the subject of a quite recent book by the Right Rev. Arthur C. Headlam, D.D., showing that there is a strong desire to come to grips with the subject which means so much to perturbed minds and anxious hearts. It is altogether in line with the modern ideas to discuss reverently the things that ought to be verily believed among Christian people. It is pleasing to find that the Minister of All Souls' Church Belfast, regards it as necessary to grapple with this interesting theme and that during the month of February he was dealing with the question, "What we **do** believe and **why,**" as a general subject for his course of sermons on Sunday Evenings. It is desirable during these days to bring the essentials of faith before the notice of the public. Men in the street and even Church-goers entertain somewhat hazy ideas of the foundations of faith. Some people go so far as to say that it does not much matter what one does believe; but on the other hand the Minister of All Souls', in his letter in his Church Calender, "regrets that it is impossible to answer all the letters dealing with the January course of sermons, 'What we do not Believe,'" This indicates that there is much questioning on religious matters. Mr. Whitehouse further adds that "the correspondence has revealed the pleasing fact that many people, not officially connected with our Churches, are yet in sympathy with our liberal religious views." The correspondence had also shown that in spite of our efforts to make our religious position clear, there is still much misunderstanding on the subject," This surely reveals the fact that there is still much pioneer work to be done, that what we may regard as elementary teaching may not be superfluous, but, on the contrary, that there is yet much spade work to be done. We are grateful to Mr. Whitehouse for his explanatory lectures. His manner is indeed admirable, his dictum lucid, and his attitude fair to differing opinion. The clashing of opinions is very necessary if the truth is to prevail. Indifference to religious truths spells death at long last. There is more danger to religion in want of thought with regard to it than there in in free discussion of religious opinions. It cannot be denied that there is in certain quarters a decided inclination to minimise differences as though they were non-existent. The chasm between fundamentalism and modernist opinions indicates clearly enough to the intelligent mind that the two points of view belong to different worlds of thought; that the one looks back into the past and trusts in it alone and that the other trusts in present inspiration as well. If revelation from God is progressive as we are wont to maintain, then it is our bounden duty to declare the truth as we see it without fear or favour. We gladly recognise and delight in the knowledge that Modernist ideals prevail more or less in all the Churches; but we also understand that fundamentalism which relies on past inspiration is widespread and vigorously aggressive. That being so we hail the efforts at the reconstruction of belief with undisguised satisfaction. The more widespread such efforts become in the future, the more satisfied all Non-Subscribing Christians should become.

An Illuminating Sermon.

We believe that not a few of our readers were delighted to hear on Sunday Evening, February 4th the Broadcast Sermon delivered from the Belfast Studio by the Rev. Professor J. E. Davey, M.A., B.D., We are pleased this month to be in a position to reproduce the Sermon for the benefit of such of our readers as were not in a position to listen to his voice. It is, as our readers will readily recognise, a remarkable effort, redolent of the spirit of the master, filled with sympathetic understanding and appreciation of the heart of the Gospel. It was indeed an unerring instinct which impelled the Evangelist to declare of Jesus that "he taught as one having authority and not as their scribes." They—who on other counts were doubtless a worthy class of men—were in effect responsible for teaching the paralysing doctrine, as Emerson termed it, "that the Bible is closed, that inspiration is past." They appealed not to their own instincts, not to their own

perception of religious truth, but to the Law and to the Fathers. As some one has said, "they were mere parrots, repeating a parrot cry." Jesus revolted from this numbing doctrine, and expounded the law not by appeal to dead opinion, but to his own authority. His "I say unto you" became the landmark from which he sought to emancipate his countrymen from a slavish habit of looking to the dead for inspiration. The Law said many things that there true. The spirit of the Law was capable of expansion and development. The Law admits of progress. In consequence Jesus introduced his "I say unto you" which was destined to bring about a new dispensation to supersede what was atrophied in the Mosaic Law. The Master whom we revere, made no appeal to others, but enunciated new values, transforming the old ones, and compelling men to see truth in a newer and more glorious light. But the contemporaries of Jesus were not the only ones who were astonished at his teaching. It may be said with much truth that the generations one after another, have been astonished. Men have felt that wonder and astonishment which his life, no less than his teaching, is eminently calculated to inspire. They have been attracted, even fascinated, while they have been sceptical of certain teachings which seemed hard, extreme, impracticable or evidence of an unbalanced mind. Each one of these epithets have been applied to different aspects of the Master's exposition of the things of life. Even to modern times men who profess, call themselves and are known as Christians are sceptical of the practicability of salient features of the Sermon on the Mount. So many of his followers gloss over what they admit to be characteristic sayings. Explain away their adaptability to modern conditions, assert that they are ideals to aim at and not to be literally followed. Men thus exercised are not adversaries of the faith, but anxious disciples perplexed by the difference between the calls of the spirit and the ruling ideas obtaining in the modern world. So grave a feature is this that the bulk of the people are sceptical of the genuineness of the profession of so called Christians, who obviously are not seriously disturbed by the failure to live up to the standard of Christian ethics. This disparity between faith and practice is an ever present reminder that Jesus remains at the same time the wonder and the despair of men. So it is that the authority of Jesus remains a potent fact in modern life. Just as of old, so to-day, he encourages, attracts, calls forth the surprising loyalty and examples of devoted love, or, on account of the hardness of his way, repels, inspires revolt and unfaithfulness. In whatever light He is regarded, He is a supreme fact of modern life and men cannot get away from Him at all. It means that He is still an ever present personality; that His ideals inspire unstinted devotion or else despair in men's hearts. And this is as much as to say that which ever way we look at life,—whether in the spirit of cheerful faith or in that of a bewildered outlook—Jesus is there to encourage with his well-done, or else in divine pity endeavours still to bring light to tired minds and relief to our burdened hearts. Thus Jesus' authority is a live fact to-day. Men cannot get away from him, for he is not to be put aside. He is the personified epitome of true and dignified manhood. His name renders sacred not only the identity of the devout disciple, but also quite as truly the troubled life of Him who lives in darkness or in sin. No troubled or tempestuous, life, no dreary wight, despised and ignored of his fellow men can ever again be of no account, just precisely because Jesus once for all threw His mantle over all men, and recognised the least among them as His brother. Thus the grandeur of that life once lived in Palestine, so pure and mild, has for ever redeemed men's lives from utter baseness. Man will never more be looked upon in our world as a mere slave born to misery. He will be reverenced, not altogether because of the awful mystery which surrounds him and hems him in, but more truly because of the latent possibilities which are in him and the promise of a noble destiny that is open to him. The authority of Jesus has established man as a Son of God. The Time will come when Jesus' faith in men will be redeemed and their lives rendered inviolable. So will come to pass some day the Golden Age. Weeping and travail may endure for the long (long) night, but joy cometh in the morning.

The Business Manager (Rev. G. J. Slipper, Newry) will esteem it a favour if all outstanding Accounts for the Magazine for the year 1926 could be paid to him not later than the middle of March. Further donations toward the extinction of debt on printer's account are urgently needed.

"The Right and Duty of Private Judgment in Religion."

Any man who holds a particular belief about religion should always be prepared to answer the question, "Why do you Believe?" If he cannot answer with as much readiness as he answers most of the questions concerned with his everyday life, then he is not really entitled to the belief he professes to have. What he thinks to be Belief is really blind assent to someone else's belief.

The religious world may be divided roughly into two parties. The first party bow with implicit submission to the teaching of a Church, Priest or Book and without investigating the claims made to exercise authority, accept as Divine Truth every doctrine thus presented to them.

The second party, a relatively small minority, while listening just as attentively to the teaching of Church, Priest or Book, reserve to themselves the right to believe only those things of which their judgment approves. They will not accept any particular religious doctrine just because it claims Divine Authority. They seek to "prove all things," and to hold fast only to those that are good.

We of the Liberal Christian Faith maintain that the highest type of religion can come only as the result of each man using his own judgment as to what is true and what is false. A man must be fully persuaded in his own mind about any particular religious belief before he has a right to call that belief his own.

He must use his own power of judgment to test all claims made in the name of religion and he should not try to evade this responsibility by appealing to the authority of the Church, a Priest or a Sacred Book.

We will accept no external authority as final. This does not mean as is sometimes suggested, that we do not value the teaching of Church and Bible.

It does mean, however, that when this teaching conflicts with what our God-given sense of judgment tells us to be right and wrong, we reject the external authority and accept the inner authority.

We listen with reverence to the voices of those who speak on behalf of both Church and Bible, but we listen with still more reverence to the still small voice within.

Orthodoxy offers a solution for the conflicts between its teaching and private judgment. It says in effect, that whenever a conflict arises, this is proof that private judgment is wrong. The Church cannot be wrong says one orthodox party because it has been instituted by God. The Bible cannot be wrong, say the other orthodox party because it is the Word of God and as such is infallible. It is presumption, orthodoxy continues, for any individual to set his own judgment against the teaching of Church or Bible on any particular religious subject, and if he ventures to do so, he is rebelling against God.

Now this position is clear and up to a point easy to understand. The man who really believes that orthodoxy is infallible, that it has made no mistakes in the past and can be trusted to make none in the future, would be foolish not to bow down to its decrees. If it can be shown that, in all conflicts between orthodox teaching and private judgment the individual has been in the wrong, then we have proof positive that private judgment cannot be trusted.

Does the history of religion reveal this? The answer is that it certainly does not; indeed the exact opposite is nearer the truth. Whenever any great conflict has arisen between orthodox religious teaching and private judgment, truth has nearly always been on the side of the individual. Time and time again, orthodoxy has opposed with all its might some new idea that conflicted with its teaching and has branded the originator as a heretic.

This is bad enough but the situation becomes almost humorous when a few generations later, orthodoxy is found accepting the very teaching it once regarded as blasphemy against God.

The Church opposed the teaching of the new astronomy, because it conflicted with the teaching of the Bible. Orthodox Christianity laughed to scorn the man who first taught that the earth went round the sun. To-day it accepts the ideas of this fool who dared to contradict the Bible, this "upstart astrologer," who "set his own authority above that of Sacred Scripture" to use the words of Luther. The contradictions between astronomy and Holy Scripture are still there but orthodoxy now quietly rejects the teaching of Holy Scripture on this matter.

During the latter half of the nineteenth century there was a bitter controversy over the question of evolution. A few men had actually dared to say that the special creation story in the Bible was wrong and that man had evolved from a humble origin.

The judgment of these men (Darwin in particular) must be wrong said the Church, because it conflicts with the teaching of the Bible. To-day orthodoxy accepts the doctrine of evolution. The contradiction between this doctrine and Genesis is still there but orthodoxy rejects Genesis and accepts evolution and says nothing about the contradiction.

Perhaps the most striking example of orthodox Christianity's folly in imagining that private judgment is inimical to religion, is to be found in the treatment of Sir James Simpson, who first introduced chloroform into surgical practice about eighty years ago. Simpson was a most humane and highly sensitive man, so much so that when he saw his first surgical operation he was so upset by the agony of the patient that he almost decided to abandon the medical profession. However, instead of doing this, he set to work to discover an anaesthetic strong enough to make the patient insensible to pain during a surgical operation.

Simpson sought for something better than ether, the anaesthetic in use at this time and he eventually found it in chloroform which he introduced into surgical practice, especially for operations on woman patients.

Immediately there was an outcry from the orthodox religious people of the time. The clergy of all denominations denounced Simpson for seeking to relieve pain in this way. The leaders of orthodoxy declared that it was the will of God that women should suffer pain on account of Eve's sin as taught in the Bible and any man who tried to alleviate pain was interfering with God's plans. These foolish people, in their zeal for what they regarded as religion, maintained that because Eve had to endure a certain kind of punishment, therefore all women should have to endure it. The Church declared that "in sorrow shalt thou bring forth" was a commandment of God and anyone who attempted to alleviate pain was disobeying this commandment. Simpson answered these people according to their folly. He pointed out that, according to Genesis, when God created Eve from a rib taken from the side of Adam, he first caused a deep sleep to fall on Adam.

It is the literal truth to say that because one man had the courage to trust his God-given sense of judgment and reject the teaching of orthodoxy, millions of suffering people have been spared unnecessary pain.

Yet in spite of this and other examples of which church history abounds, we are solemnly assured that whenever private judgment conflicts with the teaching of Church or Bible, this is evidence that private judgment is wrong.

[TO BE CONTINUED]

Correspondence.

Letters and Manuscripts for the Editor should be sent to the Manse, Killinchy, Co. Down, not later than the 16th of each month. The Editor is not responsible for the opinions expressed by correspondents. No letter can be inserted without the name and address of the sender.

STUDENTS' BURSARIES.

SIR,—The atmosphere of the pro-re-nata meeting, of the Association, on Tuesday, January 18th, was electrical. It transpired that a student, who had practically been awarded a bursary, had not received any of the money to pay his class-fees. It was the first time such a thing had ever occurred, and the reason given was, that under the new scheme, the awarding of the bursary was in the hands of the trustees, who now required an application to be made to them direct, before a certain date, so that the recommendation of the General Purposes Committee, which hitherto has always been considered tantamount to making the award, is practically nil. This technicality had escaped notice, and hence the difficult position in which the student was placed, through no fault of his. Fortunately there were those present, who were able to assure the meeting, that for the time being from other resources, the student would not be at any loss.

Hitherto, it has been a understood thing that the authority for granting bursaries, though not for many years exercised, was with the General Purposes Committee, who however, had simply recommended a student to be a recipient, and if the power has slipped away from the General Purposes Committee, it was due entirely to an oversight, for surely it is an unprecedented thing that a representative body such as the Association or its General Purposes Committee can be flouted in this cavalier fashion. As was remarked at the meeting, the like of it would not occur in any other

religious body. A student applying for admission either to the Unitarian College, Manchester, or to Manchester College, Oxford, knows nothing of the Trustees, and the Trustees as such, know nothing of him, it is sufficient that he makes his application to the governing body to whom he is referred. Trustees of Church endowments or fabrics rarely are called upon for administrative work in church affairs. The writer knows of one case, where, according to old usage the Trustees acted as the Committee, thereby forming an oligarchy, before which the congregation was powerless. In time however, that was remedied. Certainly, the Association has no intention ol reverting to such a condition, and through its General Purposes Committee will maintain its right to award Bursaries, to the extent resources will permit, to candidates who have satisfactorily complied with the tests of Presbytery and General Purposes Committee.

—HIBERNIAN.

UNITY IN TRINITY.

SIR,—While your correspondents, and preachers in Non-Subscribing Presbyterian pulpits have full liberty to express their own opinions, the fact ought not to be overlooked that Tolerance is the fundamental principle of our Constitution, and that the last word has not yet by any means been said upon this subject. One of our eldest and most highly esteemed ministers in England, who preferred to describe himself a Liberal Christian, would never sanction the name Unitarian being associated with his church. He regarded it as a sign to warn off Trinitarians. "The Christian Life," some time ago, referred to a well-known Congregationalist, Dr. Alexander Gordon, as saying: "I am a convinced Trinitarian, yet I have never regarded Jesus as God." There are various interpretations of the doctrine of the Trinity, and Dr. Martineau, himself, regarded the Trinity as the least objectionable part of the orthodox system. However, so long as the conditions which are so wide spread, retain their hold, useful work is done by breaking moulds of mind; but, the fact should not be overlooked that there is another side of the question which appeals to people who are just as well informed and as clear thinkers as those who take up an uncompromising attitude against the doctrine of the Trinity, and that no theological tests either on one side or the other, are required for those desiring to join our churches.

"NON-SUBSCRIBER."

[We do not believe that our preachers display a want of tolerance. Must they then be deterred from expressing their personal convictions because theological tests are not imposed on the pulpit or the pew? Covert attacks on Unitarian convictions cut no ice, and are, therefore, not helpful—EDITOR]

Contributory Insurance Fund.

The following additional subscriptions have been received since the publication of the list in the February number of the Magazine.

Previously Acknowledged ..	£287	7	0
Wm. H. K. Lowry, Esq., J.P., Clough	50	0	0
George Allen, Esq., J.P., Clough ..	20	0	0
The Misses Campbell, Belfast. ..	5	0	0
Rev. A. O. Ashworth, Belfast ..	1	1	0
Total	£363	8	0

I beg to express my gratitude for the above. The Fund will remain open for the receiving of further subscriptions.

Yours sincerely,
HERBERT J. ROSSINGTON,
Hon. Treasurer.

SUNDAY SCHOOL
HYMNAL

We would remind our Congregation that the New Hymnal is suitable not only for School use but for Special Services, viz:—
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The Amazing Teacher.

"The Witness," February 4th, 1927.

BROADCAST SERMON.

BY REV. PROFESSOR J. E. DAVEY, M.A., DUB.

Text.—"They were astonished at His teaching." (Mark i. 22).

The people of Capernaum were amazed at the teaching of Jesus. His words, like His works, made men wonder, and assuredly they have wondered ever since. His first hearers found an arresting truth, an arresting authority in His preaching; and it is little wonder that they were astonished, since most of the ages which have followed, and which have only known the historical Jesus at second-hand, have shared that astonishment. Even those who do not call themselves Christians have felt and acknowledged the same spell, and in our own day men of all types and races have been gathering around Jesus with reverence and wonder, as never since the says of His flesh. Few of our great men of thought or action to-day ignore or pretend to ignore Him. Within the last year, for example, Mr. Galsworthy, and Mr. Middleton Murry, in notable works, have agreed in applying to Him, quite reverently, the description of "a religious genius," confessing thus the same astonishment as these earlier and simpler folk of Capernaum.

Why were these Galileans amazed at His teaching, and why are we still amazed? The reasons are many. Let me speak of some of them. The reason given in our context is that He spoke with authority and not as the Scribes. His teaching had the note of personal conviction; it had the grip of truth and vision; it rang with a challenge that could not be evaded. The Scribes quoted books. Their religion stood in quotation marks; it did not sound personal but second-hand. The teaching of Jesus was felt to be original, spontaneous, genuine, the very voice of God upon the lips of man; and men are still challenged by its quality as they feel the breadth and maturity of His outlook, the sureness of His touch, and the essential rightness of His principles. The fact is that He saw what others did not see; they realised it even then, and more and more we have been finding as the generations pass, that His teaching is practical politics, the true wisdom of life.

Revolutionary Religion.

Again, men were and are astonished at His teaching because it is so revolutionary. Our Christianity has so far been so superficial that even yet Christ's teaching means a reversal of the greater part of our ordinary working philosophy of life. What a picture of God He gives us—impartial, humble, gracious, intimately concerned with details like the hairs of our head or the sparrow's fall, a God who can really be trusted. One who cares greatly for the sinner and for his redemption to righteousness, and who cares little for that law of "tit for tat," which so many of us magnify as justice. And true life, Jesus tells us, is an imitatio Dei, an imitation or copying of this God who sendeth His rain on the just and the unjust, and is kind to the unthankful and the evil. Our Christian vocation, He tells us, is to love our enemies, to return good for evil, to condemn no one, to turn the other cheek and go the second mile, to see contempt of a brother as the sin of murder, to recognise evil not in fact but in thought, "that we may be the children of our Father in heaven;" for such is His nature and such should be ours as His sons and daughters. But how far these things are even yet from our ways of life!

The parables of Jesus are full of the most unconventional teaching. We have the picture of God's grace, in the startling parable of the penny a day given to the eleventh hour labourers equally with those of the earlier hours—payment according to need, not merit, grace, not desert. Christ's picture of the perfect Christian gentleman is the heretic Samaritan with whom the Jews were proud to have no dealings. The impulsive prodigal who went to a far country and there came to himself is more sympathetically drawn than the grudging elder brother who never left his father's house and who never came to himself. The unjust steward receives more commendation than we should be inclined to give him, for Christ would have us realise, as the Church has never fairly realised as yet, that mere piety is not enough, that intelligence has its own place and value, and that not even the Kingdom of God can afford to do without it. "See," He says in effect, "the cleverness of a rascal. If men can show such ability in the

service of Mammon, why should they not show it in the service of God and the supreme interests of life? Shame upon the faithful and their complacent stupidity! Be ye wise as serpents, yet harmless as doves." Such was the quality of Christ's teaching, virile, daring, penetrating, arresting. Within a few years some of His followers were described as turning the world upside down, yet their Gospel was a very dilute solution of His. Is ours better? or worse?

Balance and Simplicity.

Yet again men have been astonished at His teaching because of its balance, its extraordinary combination of breadth and depth, gentle but aflame with devotion, kindly, but firm, generous, but uncompromising. We have met the tolerant and we have met the fanatical, but a tolerant enthusiast is something beyond the ordinary experience of our lives. Yet Jesus was such; He who spoke of losing oneself for God, refused to forbid the man who used His name and followed Him not. He had a heart for all—the hated Roman soldiers, the Syrophenician and Samaritan women, abominated tax-gatherers, women of the street, lepers, the rich young ruler—for all God's children, without respect of person or position. His friendship knew no barriers, no snobberies. Such was the life He lived; such was the life He demanded. He is the supreme teacher of love as social living, of humility not as self-depreciation but as self-forgetfulness in communion with God, of sincerity as a piercing through and behind the shams of life and the petty rules of men to find and worship the eternal verities and laws of God.

Yet with all this fulness and balance, His teaching is none the less clear, simple and concise. We may often be in difficulties about what St. Paul means, or some other great teacher or leader, but we are rarely uncertain what Christ means. He does not speak in terms of theology but of life. His vivid and concrete pictures are a kind of universal speech, which not only states but illustrates His meaning. Of course no simple formula can possibly be adequate to explain a complex life and universe like ours, and the simplicity of Christ's teaching is not this foolish simplicity of attempting to explain life by ignoring most of it; it is the simplicity of clear, concise statement and a universal human touch. And men are still astonished at His teaching. Some, moreover, have to-day discovered Him as a Scientist before His time, whose principles and insight have since been sustained by psychological and other researches. Others, again, looking at His aphorisms and His parables, have found in Him a supreme artist who wrote, not upon perishable paper or parchments, but upon the living and enduring hearts of men and women.

Doing the Truth.

But Christ was no mere teacher. Had He been but a teacher He might indeed have won a place among the interesting personalities of the world, or He might have been forgotten, but there would have been no Christian Church, no Christian era. Christ's words were with power, because He lived them. He corroborated His teaching in His life; He put it to the proof in crisis and every day; it sprang out of life. and it issued in life. In the pregnant New Testament phrase, He "did the truth." Other teachers have left no such mark upon human history and human nature, because too often they did little more than speak the truth. Christ not only taught the world, but He shifted the levels of human life by His life and death, by His faith and suffering, by His venture, and His communion with the Father, by His tremendous reconciling and creative sacrifice of Himself for the kingdom. As His words are "words of eternal life," so He Himself is par excellence the word—God's message to man. And if men have been astonished at His teaching, they have been still more astonished at His life, that life which is the beginning of the new creation of God. Many are and have been the theories of Christian theology, but its spirit and its power are one, for Christianity is Christ. It is not by the mere propounding, or recommending, or commanding of righteousness that the world is saved; it is by the infection of actual concrete personal goodness and moral victory. In Christ sick humanity is infected with the germs of health. That is the meaning or one meaning of the Incarnation; for Christianity is not good advice, it is good news.

They were astonished or amazed at His teaching. As we look upon Him in His words and works we too are astonished. And, as Mr. Middleton Murry has recently said: "He will stand our scrutiny. Keep our heads as high as we can, they shall be

bowed at the last." Let us bow ours this night in prayer to God that He will show us more perfectly the meaning of the Master for us and our world, and that He will enable us by His grace to follow more faithfully in the steps of our Lord Jesus Christ, and to be conformed more and more to His likeness.

Subscriptions Towards Extinction of Debt on Magazine.

Previously Acknowledged ..	£45	11	1
Comber Subscription per Miss Herron	0	12	0
Holywood Church Guild, per Miss Nelson	3	3	0
W. Patterson, Esq., Holywood, per Miss Nelson	1	0	0

Melchizedek.

"The Belfast News-Letter" recently published a letter from the examining-chaplain of the Bishop of Down, conveying his assurance to the public that there need be no fear as to the soundness of any clergyman in the diocese, ordained in recent years, on the fundamental doctrines of Christianity which he named as being the Virgin Birth, and the physical resurrection of our Lord. Granted for the moment that these are the fundamentals, surely another fundamental has been overlooked, and considering that it affects the orders of every clergyman, is equally important, if not more so, than either of the two which have been specially selected for mention, and that is that Melchizedek, in whose name and by whose authority, the order of priesthood is conferred, was "without father, without mother without descent, having neither beginning of days, nor end of life, but made like unto the Son of God." When a Bishop in the Church of Ireland ordains a priest, he uses the words "Be thou a priest for ever after the order of Melchizedek." Of such importance did Paul consider this succession of the priesthood through Melchizedek to be, that he devotes three chapters to arguing that Christ Himself stood in that succession.

Yet Paul makes no mention of the miraculous birth of Christ, that He was the child of one parent only, though Melchizedek never had any parents. If it be indeed a fundamental that "Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature," still more so, on the strong testimony of Scripture must it be a fundamental, that the Priest-King Melchizedek has retained through the ages, and still retains such a body, in whatever secluded spot in the world he may live. Unquestionably Melchizedek is as much a fundamental as either Virgin Birth or Bodily Resurrection, for Christ's own High Priesthood was derived through Melchizedek. There is however a very remarkable silence preserved on this matter.

In the Indian Scriptures, there is also reference to a similar personage, "without father or mother, or beginning or end of days." He too is a Priest-King, and passes under various names the best known of which is Sanat-Kumara. The banyan-tree, which is the symbol of the Ulster Unitarian Association, is also his symbol, as typifying the root-centre from which religion spreads, striking out and making new branches and trees.

ULLIN.

"Inasmuch."

"When Jesus came to Golgotha they hanged him on a tree,
They drove nails through hands and feet, and made a Calvary,
They crowned Him with a crown of thorns, red were His wounds and deep;
Those were crude and cruel days, and human flesh was cheap.

When Jesus came to Birmingham they simply passed Him by:
They never hurt a hair of Him, they only let Him die;
For men had grown more tender, and they would not give Him pain;
They only just passed down the street and left Him in the rain.

Still Jesus cried, "forgive them, for they know not what they do."
And still it rained the winter rain that drenched Him through and through;
The crowds went home and left the streets without a soul to see,
And Jesus crouched against a wall, and cried for Calvary.

G. STUDDERT KENNEDY.

NOTE.—A communication has been received announcing a Dramatic Performance in connection with Unity Guild in Rosemary Hall on March 8th and 9th. The communication bore neither the name nor address of the sender. Will correspondents kindly note that it is absolutely necessary to give names and addresses as a guarantee of good faith.—Editor.

Reports.

Unity Guild.—The Annual Entertainment to the Mission was held on Saturday, January 29th at 7-0. After tea had been served to a good attendance of Mission members a most enjoyable programme was gone through. Those who contributed were Miss Faulkner, Miss Donaldson, Taylor Barnes, Esq., songs; Miss A. Miller, Mrs. Elva Orr, Miss Nellie Fluke and Miss D. Bowyer, and Miss Herron, recitations; Miss Agnes M'Murray and the Social Service Girls' Club, senior and junior branches, danced. The President (Rev. S. P. Whitehouse) presided. A special feature of the programme was a play, "Uncle Joseph" acted by the Unity Players of Comber, trained by Mrs. J. Glynne Davies. The accompanist was Miss Donaldson. The thanks of the Mission were voiced by Mr. N. Kirkham, and everyone agreed a most enjoyable evening had been spent.

Unity Guild.—"Ladies' Night" was held in the Mountpottinger Schoolroom on Wednesday, February 9th, and the Chair was taken by the President (Rev. S. P. Whitehouse) Mrs. J. Glynne Davies gave a talk on "Nursery Schools," a subject which it was evident, she knew much of, and was able to give a most interesting talk. Mrs. Davies explained that Nursery schools were for children from 2 years and upwards. In these schools they were taught how to look after themselves properly, were guided into good habits of cleanliness, and courtesy. Mrs. Davies was heartily thanked by Mrs. Ervine and the motion was seconded by Mrs. Jackson. Tea followed and then we had another paper from Mrs. E. R. Jackson on the "South Sea Islands." This paper was the result of a tour Mrs. Jackson had made, and was very well told and much appreciated. We heard much about the wonderful islands, and Mrs. Jackson had photographs, etc., with which she made the talk the more interesting. As the President said in thanking her, we all wished for a visit to the South Sea Islands—no higher compliment to the speaker could be paid. The attendance was disappointing.

Belfast Domestic Mission.—I would remind the readers of the N.S.P. Magazine of the Annual Sermons in connection with the Belfast Domestic Mission which will be preached in March 6th by the Rev. C. N. Wright, M.A., of the Ancient Chapel of Toxteth, Liverpool, in the morning at First Church, Rosemary Street, and in the evening at All Souls', Elmwood Avenue. Collections will be taken at both services for the Mission Funds. The Annual Meeting of the Domestic Mission will be held in the Central Hall on Monday, March 7th, when the chair will be taken at 8-0 p.m. by Lord Justice Andrews and the Rev. C. M. Wright will address the meeting. It is earnestly hoped that friends will support these gatherings in large numbers. Lord Justice Andrews needs no introduction to Belfast people, and the Rev. C. M. Wright has associations with the city, his father the late Rev. J. J. Wright, Editor of "Young Days" being minister of Mountpottinger Unitarian Church from 1879-83. Acute distress during the long drawn out Coal Dispute in England necessitated deep inroads into our Poor's Purse, and in addition very necessary alterations and repairs to the Mission buildings added considerably to the expenses of the year. There should be no need to urge the claims of the Domestic Mission, but it is a deplorable fact that there has been a steady falling away for some years. May we hope that this will be the last time such an accusation can be made, and that renewed interest and an increased subscription list will gladden the hearts of the Honorary Treasurer and the Mission Committee.

Ballyclare.—The Annual business meeting of the congregation took place in the schoolroom of above Church on Wednesday evening, January 26th. The day being wet and stormy those living at a distance did not make the journey, consequently the attendance was not so large as on former occasions. Proceedings opened with a review by the Minister of the Church's activities during the year, which was one of quiet steady progress. Reference was made to the severe loss sustained by the congregation through the death of a very valued and highly esteemed member, while there was recorded a gain of two new members during the same period. A statement of accounts submitted by the treasurer disclosed a very substantial balance on hand despite the fact that the year was one of exceptionally heavy expenditure. The Committee with the two additional names of Mr. W. Grange and Mr. W. Gillespie was then appointed and office bearers for the year re-elected. On the conclusion of the formal business tea was partaken of, and an excellent musical programme submitted. Among the contributors to the

latter were Messrs. J. Laird and W. & J. Harson. The Misses M. E. & A. Kerr and Mrs. Moore, A.L.C.M. Mrs. Moore also acting as accompanist.

Downpatrick.—The first of a course of Sunday evening addresses by Rev. V. Allen Callow, illustrating the ethical and religious value of Shakespeare's plays, was delivered in Stream-street church on the 6th inst. Mr. Callow analysed briefly yet vividly the tragedy of King Lear, who, believing in the devotion of his daughters Goneril and Regan, divides between them his kingdom, thinking that his other daughter Cordelia is undutiful, but he is driven mad by the ingratidude of the two, and only learns the worth of the third when too late. An inference by the speaker from the fact that Cordelia could not frame her mouth to such large speeches as her sisters had done was that there are things which cannot be forced or bribed or bought. 'Sometimes when in company we listen to conventional talk about sacred things, in the midst of cant and wordy pietism, we are compelled to close our lips in silence, and we feel it better to be thought infidels than desecrate the sanctities of religion by empty phrases of which the heart knows nothing.' Then came an apposite quotation from Newman's 'Apologia.' Other points were that evil is the principle of destruction ; that love is its own reward ; that Shakespeare does not shirk any of life's cruelty and misery ; 'but behind and beyond he sees a moral order which makes it worth while to be good, even were this the end of all.'

Killinchy.—On successive nights, Friday and Saturday, January 28 and 29, a dramatic performance was given in the Lecture Hall by our young people. By the kind permission of the author they were able to produce the popular comedy,' The Drone.' On both occasions the Hall was filled with delighted and appreciative audiences. The comedy itself is one likely to appeal to a farming community, the scene being laid in the kitchen of a typical county Down farmhouse. The allusions, manner of speech, customs and foibles of the countryside are faithfully portrayed. The players were at their best and each and all received many encomiums on the manner in which they did their part. Competent critics came specially to see how the piece could be performed in a country place. They said that they "had witnessed the performance of 'The Drone' many times, but never saw it better acted." The chief parts were personated by Mr. James Stewart, who took the part of John Murray, Farmer, and Mr. James Osborne, Junr. represented Daniel Murray, 'The Drone.' They were ably supported by Miss Susan Osborne, as the farmer's daughter, and Miss Orr as the servant girl. The other characters were well sustained by Mr. Willie Banks as the Servant man who gave an admirable display of the shrewd, but blundering servant man ; by Mr. Frank Bishop as the Scottish Engineer from Greenock, Mr. John Fitchie as a neighbouring farmer and Mr. Gerwyn Williams as a young farmer in love with the Farmer's daughter. The popularity of 'The Drone' is interesting, because it accurately depicts the comedy frequently enacted in the peaceful countryside. While the humour is infectious it never descends below the level of what is seemly. We are proud of our young people's histrionic powers and are well pleased with the encouragement they receive when they enact human life in its varied aspects.

Mountpottinger.—In view of the prevailing local interest in the subject, Rev. M. Watkins delivered two interesting Sermons on the evenings of January 23rd, and 30th dealing with the Bible from the early Christian and the Modern points of view.

On January 19th a Social in aid of Church Funds was held in the Schoolroom when members of the local branch of the Women's League had charge of the proceedings. A pleasant evening was spent and there was an appreciable balance to hand over to the Church Treasurer. The Sunday School New Year Party and Presentation of Book prizes was held on January 26th when members of the Band of Hope provided the programme. We had Action Songs in costume by concerted choirs and individual items by other members, the items being as follows : Pianoforte Solo by Molly Edgar, Recitations by Elva Orr, Patsy Johnston, Eileen Brennan, and James M'Ilwrath, whilst Ada Beattie and Margaret Watson rendered Songs. Mrs. T. Patton and Miss D. Young were the accompanists. Miss Agnes M'Murray contributed a Dance in costume. Mr. E. R. Jackson presided over the gathering and Mr. T. M'Murray, Junior handed over the prizes which had been gained for regular attendance. The monthly Musical Service was held on the

evening of January 16th and was instrumental in character being provided by Mr. T. M'Kenzie's Orchestra. Community Singing is, after a lapse of many years, again finding favour, and on January 31st after Evening Service our Organist Mr. H. I. Shepherd conducted the singing of a number of popular Hymns, giving at the outset a short resumé of the history of Community Singing. Miss M'Calmont very kindly officiated at the Organ.

Newry.—On Sunday evening 30th Jan., at 7 o'clock a special service was held in the First Presbyterian (Unitarian) Church, Newry, of which the Rev. George J. Slipper is the pastor, the offertory being in aid of the fund for the provision of a new organ. There was a very large congregation, some friends having to be turned away, the worshippers including representatives of all the local Protestant denominations. The choir was specially augmented for the occasion, and the musical portion of the service was exceptionally good, Mrs. Slipper presiding at the organ. The Scripture lessons were taken from the 3rd Chapter of Proverbs and the 20th Chapter of the Acts of the Apostles. The opening hymn was "We come unto our father's God," and the closing hymn, "Glory to Thee, my God, this night." Mrs. Moore, A.L.C.M., of Ballyclare, a gifted blind singer, rendered the solos "He wipes the tear from every eye" and "Abide with me," in both of which her fine soprano voice was listened to with great pleasure. A quartette "God is a spirit," was effectively interpreted by Messrs. Egerton Bond and Ross Smith, Jun., and Mrs. Ross Smith and Miss May Brady. Two anthems—"Seek ye the Lord" and "Incline thine ear"—were also nicely sung, the singers being Mrs. Ross Smith, Mrs. M'Kinstry, Miss M. Brady, and Messrs. Egerton Bond and Ross Smith, Jun. A third hymn "Master we fain would follow Thee" was also rendered by the choir and congregation. The accompaniments were acceptably played by Mrs. Slipper. The Rev. Alex. Gordon, M.A., former Principal of the Unitarian College at Manchester, was the special preacher, and the sermon of this venerable and distinguished clergyman was an interesting exposition of the text "It is more blessed to give than to receive" (Acts xx. 35). In the course of his remarks he said that it is always a great thing that we can grasp an eternal principle such as is in this saying, which St. Paul has treasured for us and given us as the word of the Master, for here, we may say, the very nature of God is put before us. Again the saying gives us the very essence of Christ's life and love. It is the Gospel miniature. Put the saying into somewhat fewer words and see what it means: It is better to give than to get. We must distinguish, as we go through life, three distinct characters—the man of the world, who is bent on getting; the idler of the world, who is bent on receiving; and the man of the Church who is blessed both in his giving and in his getting. A Nonconformist divine of the past generation wrote a book with the question as the title "Is it possible to make the best of both worlds?" It is possible, and the man of the Church knows how to do it. In all the pursuits of life it is a great thing to have recognition. But we have to get in order that we may give, and in all our getting remember what the proverb says: get wisdom, get understanding, get discretion. The inward attainment is the secret source of the outward accomplishment. That we must get first in order that we may give is illustrated in almost every function of our life. It is illustrated in the music which we have enjoyed in the service that called us together this evening. Getting is blessed but giving is more blessed. We all have some resources of mind, of heart, and those resources constitute the true wealth of man. The wealth of mind is wisdom. The wealth of the heart is love—love not as an idle sentiment but translated into charity, and active for the good of our fellows. Helpful service is what is demanded of us by the needs of our common life, so that we may gain that greater bliss which consists not in getting but in giving, and giving what we can spare. There must be purpose and calculations in our giving as well as in our getting. We are not called upon to do anything that is foolish, but we are called upon to help each other to strengthen the bonds of fellowship, co-operation and affection amongst those with whom we live. For that we have opportunities, for that we have resources. There lies our duty before us. There is a fine text in the Old Testament (Nehemiah viii. 10) which has good advice for us all. "Eat the fat and drink the sweet and send portions unto them for whom nothing is prepared." May God bless us all to fulfil the word of His Son and find in very truth that "it is more blessed to give than to receive."

The Collection realised a liberal sum. The singing of the Doxology and the pronouncing of the Benediction concluded the service.

Holywood.—In connection with the Church Guild, a Young People's Social gathering was held on Monday, February 14th. There was a good attendance. After tea, a happy time was spent with competitions, games, etc. The Guild has voted £3 3s. 0d. towards paying off the debt on the Non-Subscribing Presbyterian Magazine.

Obituary.

Mrs. G. J. Hill, of Ballyholme.

The early death of the above lady called forth widespread sympathy on behalf of her bereaved relatives, particularly her husband and children. Not only in the fatal illness which terminated her very useful life on December 29th, but in the times of ill-health which had preceded it, she had been sorely tried by much suffering, but through it all she maintained marvellous courage and cheerfulness, and had always a smile for her friends. A life-long member of our body, she was identified for a long time with the First Church, Belfast, but when the new cause was started at Bangor she became closely associated with her husband in active support thereof, and was a regular attender at the services. It was only last year that she was personally responsible for the sale of many tickets for a Lantern Lecture promoted by the Bangor congregation designed to help the Bangor Hospital. That was typical of the earnestness and energy she infused into any object that won her practical sympathy. Her death means a distinct loss to the Bangor group of co-religionists, but her husband and children will most realise the absence of her constant and tender solicitude. At the service in the house on December 30th, the Rev. H. J. Rossington was assisted by the Rev. A. Whitford, the same clergymen being responsible for the service at the graveside in the Bangor Cemetery.

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